ORDINATION OF CHURCH OFFICERS.

Sermon by Hev. O. A. Bartholomew, Preached at the Twelfth Street Church of Christ, on Sunday Morning, March 3.

SPECIAL REPORT FOR EVENING TELEGRAPH. The subject selected by Mr. Bartholomew yesterday morning was, "Ordination of Church Officers." He said there were three questions connected with this subject which demanded Scriptural answers, namely:-What is ordination? who are proper subjects of ordination? and, who should conduct the ordination ceremony "

I. What is ordination, according to the Scriptures? This question can only be answered satisfactorily by a full examination and analysis of the various references to the subject in the New Testament. These are the following:-"Then the twelve called the multitude of the disciples, and said, It is not reason that we should leave the word of God and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint (Greek, ordain,) over this business. And the saying pleased the whole multitude; and they chose (elected) Stephen, a man full of faith and of the Holy Spirit, and Philip, and Procharus, and Nicanor, and Timon, and Parmenns, and Nicholas, a proselyte of Antloch, whom they set before the apostles; and when they had prayed they laid hands on them."—Acts vi, 2-6. "Now there were in the church that was at Antloch certain prophets and teachers; and as they ministered to the Lord fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted nabas and Saul for the work whereunio I have called them. And when they had fasted, and prayed, and laid hands on them, they sent them away."—Acts xii, 1-3. "And when they (Saul and Barnabas) had ordained them elders in every church, and had prayed, with fasting, they commended them to the Lord, in whom they believed."—Acts xiv. 23. "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit hath made (Greek, ordained) you overseer."—Acts xx. 28. "For this cause left I thee in Creie, that thou shoulds set in order the things that are wanting, and ordain elders in every city."—Titus i. 5. From these Scriptures, which are all that refer directly to this subject, the following conclusions may be logically drawn:—

1. Ordination is not the same as election. The inspired historian informs us that soon after the formation of the Church in Jerusalem, and while it was still under the care, both spiritu-

while it was still under the care, both spiritually and temporally, of the Apostles, there arose a complaint that some of the poor were not properly cared for. As soon as this complaint came to the ears of the Apostles, they called upon the whole congregation of the disciples to look out among them or elect sayar ciples to look out among them, or elect seven men possessing certain qualifications whom they (the Apostles), might appoint, or ordain, to attend to the temporal wants of the Church, so that they might continue to devote themselves especially to the spiritual matters. It will be observed that with this election the Apostles had nothing to do, except to specify the qualifi-cation necessary for the office about to be filled; while, on the other hand, the people had noth-ing to do with the ordination. The multitude of the believers elected, and the Apostles ordained: therefore election and ordination are not identical. But if election and ordination could be shown to be the same, then it would necessary follow that a church has no voice in the selection of its officers; for Paul and Barna-bas ordained elders in every church which they visited; and Titus was left in Crete for the special purpose of setting in order the things that were wanting, and ordaining elders in every city where there was a church. Very few Protestants will agree that the people have no choice as to who shall rule over them or serve them. I again conclude, therefore, that ordination is not the same as election.

Ordination is not the same as election.

2. It is also evident from the Scriptures before us, that no extraordinary or miraculous gifts are conferred by ordination. The only gift conferred, so far as we know, by the laying on of hands, was the gift of the Holy Spirit. But the seven holy men who were chosen as deacons or servants of the Church in Jerusalem, were full of the Holy Spirit in the only sense in which they were ever filled with it, before they were ordained by the Apostles; therefore no gifts were conferred in their ordination. The Apostle Paul had been in full possession of spiritual gifts for years before his ordination at Anticoh. This we know, because he nad been, in the highest sense, an apostle, which he could in the highest sense, an apostle, which he could not have been without being in possession of spiritual gifts which were declared by him to be the signs of an apostle. 2 Cor. xii, 12, Barnabas, who was also ordained at the same

Barnabas, who was also ordained at the same time that Paul was, is once or twice called an Apostle; yet we know that he was only an Apostle of the Church at Antioch. Nor did he ever, so far as we know, possess any miraculous gifts, either before or after his ordination. It is true that Luke, in the fifth chapter of Acts, speaks of Barnabas and Paul declaring what miracles of Barnabas and Paul declaring what miracles and wonders God had wrought among the Gentiles by them. But by examining the history of the labors of these two men, we learn that the miracles and wonders were in reality performed by Paul, Barnabas being his associate, and in everything of an ordinary character his reality performed by Paul, barnabas being his associate, and in everything of an ordinary character his reality perform. The word A postle means a person co-laborer. The word Apostle means a person deputed to execute some important business. It is usually appropriated to the inspired ambassadors of Christ, of whom Paul was one, who bassadors of Christ, of whom Paul was one, who were miraculously qualified to establish the kingdom of Christ on earth. In the case under consideration, however, it is applied to Barnabas and Paul as those deputed by the Church at Antioch to preach the Gospel to the Gentiles. In other words, they were simply ordained and sent out as evangelists; and as such they visited various places, preached the Gospel to the people, taught many disciples, and ordained elders in every church. But we have not a single intimation that any of those ordained by them received any spiritual eifts. Titus was appointed to set in order the gifts. Titus was appointed to set in order the things that were wanting, and ordain elders in all the churches of Crete. But again, there is no evidence that any spiritual gifts were con-ferred, or even possessed by him. As there is no evidence in the Scriptures that miraculous gifts were ever conferred in ordination, I therefore conclude that the conferring of such gifts is not in any way connected with ordina-

3. Having now shown what ordination is not, I shall proceed to show that it is simply the Divinely appointed ceremony by which officers elect are formally inducted into office. This may be learned from an examination of ome of the Greek words employed in the New Testament to express the act of ordination. In the sixth chapter of Acts and the first chapter Testament to express the act of ordination. In the sixth chapter of Acts and the first chapter of Titus the word kathistem is used. This word, according to the best Greek Lexicons, means to place over, to appoint, to institute, to install. In the twentieth chapter of Acts, tethemi is used. It means to make, to place, to establish. The meaning is, that certain Elders of the church at Ephesus had been ordained to the effice of Overseer, or Bishop, by the direction of the Holy Spirit. In the fourteenth chapter of Acts, cheirotoneo, which signifies literally to raise up and extend the hand, is the word employed. This would seem, at first, to favor the itea that ordination is simply election, in which the voting is done by raising or extending the hand. But we must not forget that this act was performed by Paul and Barnabas alone; whereas, in election, the voting was done by the multitude. This ordination was, therefore, something which the Evangelists did by sirstching out or extending the hand, with fasting and prayer. But this is precisely what was done by the Apostles in Jerusalem when they appointed or ordained certain men to an office to which they had been previously elected by the whole congregation, As before intimated, the same word which is rentered appoint in Acts vi. 3, is rendered ordain in Titus, 5. In this case again it denotes, not the act of the people, but the act of a single mar, Titus, the Evangelist. The meaning here, as elsewhere, is evidently this:—After the people had elected persons to the office of bishop or deacon who possessed the specified qualifications for such office by fasting, prayer, and the imposition of hands.

II. Who are proper subjects of ordination? Luke informs ta that Paul sent and called the

position of hands.

II. Who are proper subjects of ordination? Luke informs as that Paul sent and called the elders of the Church at Ephesus, and when they came, he told them to take heed to themselves; and to all the flock over which the Holy Spirit had made or ordained them overseers, or bisheps (Acts xx, I7, 25). Paul and Barnabas erdained elders in every church visited by them (ch. xiv, 23). Titus was left in Crete with instructions from an inspired aposile, to ordain elders in every city where a church had been planted (Titus i, 5). Thus it appears that certain elders, or men of superior fitness for office, were originally considered proper subjects of ordi-

nation. But the elders, when ordained, became overseers or bishops. This is plainly declared in reference to the Ephesian elders. It is also clearly taught in the letter to Titus; for immediately after the order to ordain elders, the apostle introduces the necessary qualifications for the office of bishop (Titus.1, 5, 3). Hence it follows that only such elders as passes the Scriptural qualifications for a bishop are proper subjects of ordination to this office. These qualifications are, that he must be of good behavior, sober, patient, temperate, just, holy, hospitable, apt to leach, able to exhort and to convince the gainsayers, of good reputation without, the husband of but one wife, not a new convert, not soon augry, not soff-willed, not

without the husband of but one wife, not a new convert, not soon angry, not self-willed, not given to wine, not a brawler, not a striker, not greedy of base gain, a good ruler in his own house, blameless. Such an elder as here described may be ordained, or installed in the office of blahop or overseer. But it has been seen that there is another office in the Church of God, namely, the deacon's office. It is true that the world deacon does not occur in the 6th that the word deacon does not occur in the 6th of Acts, to which attention has been called, but the same work there referred to is called the the same work there referred to is called the office of a deacon twice, in the 3d chapter of First Timothy. The Apostle there says—"They that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Chris. Jesus" (v. 13). Again, "And let the first be proved; then let them use the office of a deacon, being found blameless" (v. 10). The same Apostle also addresses all the saints in Christ Jesus which are at Philippi, with the bishops and deacons (Pail, 1, 6). It cannot be questioned, therefore, that the deacon is as strictly an officer as the bishop. And as ordination is simply instalment in office, it follows that, before any man can be truly a scriptural deacon, he must be inducted into the office by ordination, or the imposition of hands, with fasting and prayer. This conclusion is fully confirmed by the history of the sion is fully confirmed by the history of the selection and appointment of the seven holy men in the Church in Jerusalem. Some of the Grecian brethren murmured because their widows were neglected. This complaint being made known to the Apostles, they immediately made known to the Apostles, they immediately commanded the congregation to select seven men of honest report, and full of the Hely spirit, whom they might appoint over the temporal affairs of the church. The selection was made, and the persons chosen or elected were placed before the Apostles, who, when they had prayed, laid hands on them, and thus formally installed them in the office to which the congregation had elected them. It will be observed that these persons were ordnized immediately after their persons were ordained immediately after their election, whereas Paul directs Timothy to let them first be proved; then let them use the office of a deacon, being found blameless. But this apparent discrepancy is readily accounted for by remembering that the inspiration of the Apostles enabled them to decide at once whether Apostes enabled them to decide at once whether the men to be ordained were qualified for the office or not; while the lack of inspiration in Timothy forbade his knowing this until their fitness had been demonstrated. Evangelists of the present day being uninspired also, should heed the instruction of the Apostic to lay hands suddenly on no man.

need the instruction of the Apostle' to lay hands suddenly on no man.

Bishops and deacons are the only regular officers in the Church of Christ; yet it is the duty of every congregation that can do so, to send out one or more men to preach the Gospel and establish other congregations. Such men are organs of the Church by which they are sent out; and are, therefore, in a certain sense, officers of such Church. They are usually denominated Evangelists. Being officers of the Church, they too are proper subjects of ordination. The they too are proper subjects of ordination. The account of the ordination and work of Paul and Barnabas, given in the thirteenth chapter of Acts, confirms this position. It is only, how-ever, when such persons are sent out by a con-gregation to perform some definite work that ordination is necessary; for we are told that the whole congregation of Jerusalem, except the Apostles, went everywhere preaching the Word (Acts viii, 4). Of course the preachers were not ordained. At least it is exceedingly impro-III. Who should conduct the ordination cere-

mony? The Ephesian elders were ordained bishops or overseers by the Holy Spirit. But it cannot be true that He either fasted, prayed, or imposed hands. The meaning here is, that the Holy Spirit had required or directed the ordination. This fact shows that ordination is a living appropriate the property of the execution. Divine appointment, no matter who the agents may be. The inspired apostles were the agents who conducted the ceremony when the deacons were ordained in Jerusalem. Certain prophets and teachers, whether inspired or not cannot be determined, conducted the ceremony when, by the direction of the Holy Spirit, Paul and Barnabas were ordained to preach the Gospel to the Gentiles, and ordain elders in every church. Timothy was ordained by the laying on of the hands of the presbytery or eldership. And Titus, an uninspired evangelist, was directed by an inspired apostle to ordain elders in

every city of Crete.

Thus has the Holy Spirit employed as His Thus has the Holy Spirit employed as His agents in ordaining officers for the Churchfirst, Apostles; second, the Presbytery, consisting doubtless of prophets, teachers, and bishops; and, third, uninspired Evangelists, Prophets, and Apostles have ceased. But bishops, evangelists, and pastors and teachers remain. By pastors and teachers I understand the Scriptures to mean the presiding, visiting, and preaching bishops of congregations. Where there are bishops, then, in a congregation, they should conduct the ordination ceremony, the pastor presiding for the sake of good order. But where a congregation has not yet been set in order by the ordination of elders to the offices of bishop and deacon, an evangelist should conduct the and deacon, an evangelist should conduct the ordination ceremony.

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CAPITAL.

Paid up in fuil... ANNETS. Value, or nearly as may be, of the Real Es-tate held by the Company. Cash on hand and in Bank. Cash in hands of Agents and in course of 12,954,41 transmission

Amount of Loans secured by Bonds and
Morigages constituting the first lien on
Real Fatne.

United Sattes and other Bonds.

Par Value, Market Value,
29,100:00 281,741:00

Amount of Stock held by the Company as
collateral security for Loans.

Par Value, Market Value,
27,189:00 31,770:00

Amount of interest on Investments made
by the Company, due and unpaid and accroed.

mount due for Rents, Leiuding not acevenue Stamps on hand..... Total Assetts.....

INCOME OF THE COMPANY.

EXPENDITURES OF THE COMPANY. 

6.040-74 LIABILITIES, NONE.

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OF

PROVIDENCE, RHODE ISLAND. 328

The following statement of the condition of the Company on the 31st of December, A. D. 1866, is pub-

lished in accordance with an act of Assembly. CAPITAL. ASSETS.

LIABILITIES.

\$109,531\*72 EXPENDITURES.

Amount of losses paid during the year.

Amount of losses paid during the year,
which accrued prior to the year.

Amount of reinsurance Premiums.

Amount of Retura Premiums.

Amount of Dividends paid during the year.

Amount of Expenses paid during the year.
Including Commissions and Fees paid to
Agents and Officers of the Company.

Amount of Taxes paid by Company.

Amount of all other expenses and expenditures. ... \$100,844'53 5,820.00 SUCHET MANRAN, PRESIDENT.

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2 11 mthst4 1] Secretary and Treasurer.

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Total Premiums Received by the Company in 1865, \$4,947,175. Total Losses Paid in 1865, \$4,018,250 All Losses promptly adjusted without reference t

ATWOOD SMITH, General Agent for Pennsylvania. OFFICE, No. 6 Merchants' Exchange PHILADELPHIA. DROVIDENT LIFE AND TRUST COMPANY

PROVIDENT LIFE AND TRUST COMPANY
OF PHILADELPHIA,
No. 111 South FOURTH Street,
INCORPORATED 3d MONTH, 22d., 1865,
CAPITAL, \$150.000, PAID IN.
Insurance on Lives, by Yearly Premiums; or by 5,
10, or 20 year Premiums, Non-torfeiture.
Endowments, payable at a future age, or on prior decease by Yearly Premiums, or 10 year Premiums—
both classes Non-forfeiture.
Annulties granted on favorable terms,
Term Policies, Children's Endowments.
This Company, while giving the insured the security of a paid-up Capital, will divide the entire profits of the Life business among its Policy holders,
Moneys received at interest, and paid on demand,
Authorized by charter to execute Trusts, and to act as Executor or Administrator, Assignee or Guardian, and in other fiduciary capacities, ander appointment of any Court of this Commonwealth, or any person or persons, or hodies politic or corporate,
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RICHARD WOOD.
RICHARD WOOD.
RICHARD WOOD.
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RICHARD WOOD.
ACTUAL THE SHIPLEY, HOWLAND PARRY,
President,
THOMAS WISTAR, M. D., J. B. TOWNSEND,
7272
Medical Examiner. Legal Adviser,

PHENIX INSURANCE COMPANY OF PHILADRIPHIA.
INCORPORATED 1864—CHARTER PERPETUAL.
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In addition to MARINE and INLAND INSURANCE, this Company insures from loss or damage by FIRE for liberal terms on buildings, merchandise, furniture, etc., for limited periods, and permanently on buildings, by deposit of premium.
The Company has been in active operation for more than SIXTY YEARS, during which all losses have been promptly adjusted and paid.

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Robert W. Leaming,
D. Clark Whaston
Bamusi Wilcox,
JOHN WUCHERER, President.

SAMUEL WILCOX, Secretary.

SAMUEL WILCOX, Secretary,

INSURANCE COMPANIES.

STRICT ECONOMY IN MANAGEMENT

PROVIDENT LIFE AND TRUST COMPANY

OF PHILADELPHIA. No. 111 S. FOURTH STREET, Commenced Business 7mo. 24, 1865.

Organized to extend the benefits of Life Insurance among members of the Society of Friends. All good risks of whatever denomination solicited, SAMUEL R. SHIPLEY, President. ROWLAND PARBY, Actuary,

JOSEPH B. TOWNSEND, Legal Adviser. This Company, in addition to the security arising from the accumulation of premiums, gives the insured the advantage of an actual paid-up Capital, ALL THE PROFITS OF INSURANCE ARE DIVIDED AMONG THE INSURED.

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MILLINERY, TRIMMINGS, ETC.

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No. 1031 CHISSNUT Street, Philadelphia,
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CLOAK TRIMMINGS, Also, as elegant stock of
Imported Paper Patterns for Ladies' and Children's
Dress, Parisian Dress and Cloak Making in all its
varieties. Ladies furnishing their rich and costly
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